

Serenity Sentinel

Winter 1971

Vol. 1, No. 3



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TO ITS MANY FRIENDS
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EDITORIAL

The Price of Pride

By Richard P. Goodwin

When we take a few moments of each day in silent meditation and look into the mirror of our mind, we shudder to see the price we pay for so called pride.

Pride running rampant in our lives without the guiding hand of reason and the healing love of humility is indeed a cancer on the soul. This vulture of passion, king of the senses, and supreme ruler of selfishness consumes and destroys all the love and joy that our lives are meant to experience.

What price we pay for pride, when just a little kindness will open the door to humility and place us on the path of selfless service which leads to spiritual illumination.

*Heavens gates we quickly find
When me and mine are known as Thine
And all the treasures that we hold
Be they thoughts or solid gold
Are given freely up to Thee
Owner, loaner, eternity.*

Declaration of Principles, NSAC

WE AFFIRM THAT THE EXISTENCE AND PERSONAL IDENTIFY OF THE INDIVIDUAL CONTINUE AFTER THE CHANGE CALLED DEATH.

“Life here and life hereafter is all one life whose continuity of consciousness is unbroken by the mere change in form whose process we call death.” – Lilian Whiting

Published quarterly by Serenity Spiritualist Camp Assn., Inc., NSAC, P.O. Box 137, Forest Knolls, Calif. 94933

EDITORIAL DEPARTMENT

Richard P. Goodwin Editor
Audre Easterday Asst. Editor
Waneva Pearce Staff Artist

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ANSWERS TO

Ever-Recurring Questions From the People

By Andrew Jackson Davis

Objectivity and Subjectivity

VII. -- Question: "In reading the jargon of German Rationalism, I encounter such terms as 'Objectivity,' and 'Inner Life,' and 'Subjectivity.' &c., &c. Now, sir, do these terms mean anything that a man of sense can comprehend? To the mass of the people such words are utterly unintelligible, and I am inclined to the opinion that even Rationalists don't comprehend their meaning, if they have any. Now and then I meet these terms in your volumes. What on earth do they mean?"

ANSWER: These words do convey very good thoughts. For example: You (the subject) see a tree (an object); at the same time you may be an object to another pair of eyes; or, closing your eyes, your mind beholds the tree (just seen) pictured in memory. First, the tree is seen objectively, and subjectively; or, it is seen first out of yourself, next within yourself; and by virtue of memory, or consciousness it has become a part of yourself. Hence, although you may never again behold the tree objectively, its subjective existence and presence are absolute. It remains a part of your consciousness (or memory,) for an unknown period of

time. Go where you will, the tree continues a part of you.

But let us give our answer a more practical turn, thus: The Rationalist would say -- "Man, first of all, sees his nature as if out of himself, then he finds it in himself. His own nature is first contemplated by him as that of another being." This explains why it is that theology everywhere precedes philosophy. Self-knowledge is the last, because it is best knowledge, to occupy the mind. That is, "Objective" information is much older than "Subjective" information; which explains the reason why mythology and old theology precede the Religion of Intuition and the theology of Nature.

Therefore the Rationalist would say: "Religion (in the popular use of the term) is a childlike or rudimental development of humanity; because the child always sees himself -- man -- out of himself; in childhood, a man is an 'object' to himself, under the form of another man. Hence the historical progress of religion consists in this: That what by an earlier religion was regarded as Objective is now regarded as 'Subjective.' For example: What was formerly contemplated and worshipped as God (or Jesus) is now perceived to be something human, or identical with what is in us 'Subjectively' -- awaiting a resurrection or practical expression. Hence, what was at first regarded as a religion 'Objectively,' becomes at a later period mere idolatry; because man, by investigation into his own religious history, discovers that he has been adoring the higher attributes of his own nature.'

Thus, by knowing a man "subjectively," you

know the character of his God "objectively;" for whatever is God to a man, the same is a revelation of the man himself. The difference or paradox consists simply in the unlimited expansion of consciousness, as compared with the limited contractions of one's physical proportions. When a man thinks of the latter, his God then seems to be "objective," and not at all a component part of himself; but the true thinker is always enabled to see that a man's God is the largest statement of the man himself. The proof is, that a Presbyterian never sees a Universalist God, nor that the disciple of Methodism sees the God of the Swedenborgians; but, as before stated, each man's "objective" God is merely a magnificent statement of his own "Subjective" nature and condition. Therefore we re-affirm that the words convey good thoughts.

Mind, Reason, Spirit, Soul

VIII. -- Question: "The following six words are frequently used in both speech and writing, but they are often confounded -- viz: Mind, Reason, Spirit, Soul, Conscience, Judgment. Please give your spiritual definition of these six words."

ANSWER: Careful and conscientious thinkers employ terms with fixed and definite meanings. For example, a correct thinker will never use the word "infinite," unless he intends to speak of that which is absolutely beyond all human comprehension; nor the term "eternal," unless he really designs to convey an impression of unending ages. But the world is full of persons who do not study the best employment of language, and the consequence is

manifested in the "confusion of tongues" which everywhere prevails.

We would give our correspondent the following definition as the meaning we attach to the terms, both in speech and writing:

1. "Mind." This word is a general term, used to signify all the opposites of Matter. Thus "Mind and Matter" are natural counterparts, or friendly opponents in the organization of everything, from the worm in the oozy bottom of the sea to the brightest angel in the sky-homes of eternity.

2. "Reason." This is also a general term, used to signify the total harmony of all the elements and attributes of Mind. Without such balance and equilibrium of all the feeling and thinking powers, it is incorrect to apply the term; for, in such case, the state of the mind would be more or less discordant, and consequently only partially or promi-nately, and not absolutely possessed of Reason.

3. "Spirit." This term is employed to signify the centermost principle of man's existence -- the eter-nizing, divine, and mid-most energy in man's motion, life, sensation, and intelligence, or the life of the Soul of Nature in the constitution of the human mind.

4. "Soul." This term is used to express that fine, impalpable, almost immaterial body, which clothes the spirit from the moment of death to all eternity. In this life the "soul" is composed of all the mag-netisms, electricities, forces, and vital principles, which, in more general terms, are called motion, life, and sensation, including instinct.

(Continued on Page 14)

All the Spiritualism of the Christian Bible

By Rev. E. W. Sprague

Peter Gives a Discourse on Spiritualism

Verse 14: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words."

Verse 15: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day."

So early in the morning they had not had time to become intoxicated is what Peter is supposed to mean.

Verse 16: "But this is that which was spoken by the prophet Joel."

Prophecy of Coming of Modern Spiritualism

Verse 17: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Verse 18: "And on my servants and on my hand-maidens I will pour out in those days of my spirit; and they shall prophesy." (See also Joel II., 28, 29.)

The above is a plain and clear prophecy of the coming of Modern Spiritualism. And he who believes

this story of the Pentecostal feast is a Spiritualist, and, of course, he who does not believe it is an infidel. Spiritualists believe it.

Jesus a Man and a Medium, According to Peter.

Verse 22: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know."

This is Peter's statement of who and what Jesus was, and this is what most Spiritualists believe. Like all other true mediums, his spirit phenomena, including test (signs), proved that his work was good and of God, and this shows that he was a man, not God.

Pentecostal Seance and Peter's Lecture Converts Three Thousand People

Was it the phenomena of speaking in tongues, the spirit lights, and the other physical phenomena of this great seance; or was it the philosophy of Spiritualism taught in Peter's inspired sermon, or was it all of these together, that converted these three thousand persons that day? Peter was a medium for both the physical and mental phases of mediumship, as is shown in this Bible record of this seance, and as is shown in many other scripture passages as well. It always takes both the phenomena and philosophy of Spiritualism to make a well developed Spiritualist. Acts II., 41.

Peter an Ancient Billy Sunday

Peter was an ancient Billy Sunday, though Peter had facts and genuine spirit phenomena with which to win converts, and Billy Sunday has neither in his religion, but depends largely upon the use of slang to attract his audiences and the fear of hell to convert them. Peter used neither of these.

Spirit of Jesus Produces the Phenomena at Pentecostal Feast, Says Peter

Acts II., 32, 33: Peter states that Jesus, who was then in the spirit world, "shed forth" these phenomena of the Pentecostal feast, "which ye now see and hear."

This was a Spiritualistic seance, like unto many of these modern times, and the manifestations were produced by spirits, this scripture states.

Mediumship Promised All Converts

Verse 38: Peter promised all who repented and were baptized should receive the Holy Ghost (spirit power). This promise appears to be for all mankind. (See also 39th verse.)

Disciples and Converts Communists

Verse 39 says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

(See page 14)

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Three Thousand Converts in One Day

Verse 41: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Verse 43: "And many wonders and signs were done by the apostles."

They were spirit mediums and their tests, called "signs," helped to make these converts.

EVER-RECURRING QUESTIONS. . .

(Continued from page 8)

5. "Conscience." This word, when correctly used, signifies the internal knowledge of what constitutes right and wrong -- the intuitive power by which the spirit informs the judgment what is, and what is not, just and righteous for the individual to do under all circumstances. But it should be observed that conscience is subject to education, and, until Reason prevails over folly, the individual is as liable to make mistakes as a child is to stumble while learning to walk.

6. "Judgment." This term is used to signify the occupation and decision of the intellectual faculties. The word "understanding" has a similar application and significance. It is common for people to use the terms reason, mind, judgment, intellect, spirit, soul, understanding, &c., synonymously, as though they mean one and the same thing; but by reflection you will perceive that you cannot properly employ these words without meanings similar to, if not identical with, the definitions above briefly given.

FROM FIRE MIST TO MAN

Evolution Spiritually Interpreted

By Andrew Jackson Davis

All Atoms Become Part of Animal Life

Every particle of matter at some time during the course of ages passes through and becomes a part of animal life! The hardest substance that is existing in the earth; the earth itself, and all things contained in, below, and above it, will ultimately at different periods compose some parts or particles of animal existence. According to the progression of each part, there is an equal association of the same with that of like affinity. For the substance of the earth progresses to that of mineral and crystallized bodies, then becomes such; and these progress to the substance of the vegetable, and then become vegetable matter; this to the animal, and then enters into the composition of animal life; and then, purified from all lower spheres and states which it has previously occupied, the whole becomes perfected to associate with and compose the organization of man. Thence it goes onward to other states of refined and unparticled matter.

This movement and constant refinement and perfection is imperceptible to the senses, because it is gradual and eternal, while the senses are finite and evenescent — existing but a moment in comparison, and are consequently not capable of palpable and

cognizant conviction. For finite and infinite are extremes to the mind and seemingly disconnected.

This thought that all things in existence, all worlds with their diversified compositions, even their gross and dense substances, are ultimately to become a part of animal organization and a medium for Sensation in which will exist the principle of spiritual life, is beyond the grasp of all minds except that of the Great Actuator.

Nature's Progressive Energies

Notwithstanding the unpopularity of the philosophy which accounts for Man's existence upon principles of progressive development, nevertheless it is the only philosophy which reason can sanction and the soul cherish as its own. But it is exceedingly difficult for those minds who have been educated in the midst and under the influence of mythological theology to see the truth of this application. It is easier for a blind man who never saw the light, to understand the properties and beauties of the distant landscape, than the uneducated, or wrongly educated mind, to comprehend the truth of this philosophy.

Probably the most repulsive feature of this philosophy is that man came from the animal creation; or the implied denial that Man, as well as everything else in Nature, is a direct and immediate creation from God's own hand. But let it be deeply impressed that I do not teach there is a sudden, miraculous or unnatural metamorphosis of the quadrumana in Man; nor that Man is an effect of the immediate transfiguration of any particular organization to be found in the animal kingdom.

To be continued

Becoming A Spiritualist

By H. Gordon Burroughs

Every day is a new time; we have all eternity in which to grow, to become, to arrive in fulness and completeness.

We may have all started out on life's journey efficient to meet the problems of life; but through wrong thinking and error we have lost our hold on things and have become discouraged, ill, and out of harmony. Spiritualism teaches that no matter how long this state of affairs may have existed, we may regain that efficiency by forgetting all the mistakes of the past and beginning anew.

Dwelling upon one's self and one's past often prevents one from doing worthwhile things. When the seeker has learned to use the higher forces, he forgets the lower or physical self; it is at this time that he does his greatest work. So, when the artist or the musician forgets self, there is something about the picture or the music produced that awakens within us, all that is high and beautiful; and so, too, only when the minister or the orator forgets self, does the real man speak and give forth truths that appeal to the highest and best within us.

Spiritualism says to the so-called practical ones of earth, "Forget yourselves; lay aside that part of yourselves to which you have listened so long, that part which says, 'I cannot; I fear'." When the objective and the subjective minds of the seeker are

thus awakened through right and constructive thinking and are made receptive to the promptings of the spirit self, the real self, he continues to go on to higher and greater achievements. He is given power through trained receptivity, a power which seems superhuman, a power which will remove all obstacles that may be encountered on the path of life. Furthermore, he realizes that his physical vehicle, the body, is in harmony. He finds that ill health, unhappiness, and failure cannot exist because in Infinite Intelligence all is perfect. He discovers that the spirit self knows no defeat, being a part of the All.

In the early history of man, human knowledge began with sensation and appetite. These were the original guides to the survival of life. As long as they were natural, they were accurate guides; but upon the first transgression of the law governing organic life, pain was introduced as a safeguard against self-destruction. Then the two actors, Pain and Pleasure, became manifest. Pain is the result of sin against nature; pleasure is the harmonious action of the senses with nature. The individual can endure pleasure longer than pain because it is harmonious action; pain is inharmonious. Both pain and pleasure can destroy the usefulness of the individual. Spiritualism teaches that enjoying moderate pleasure is productive of a continuous, happy existence on the earth plane, and that it makes for a happy existence in the spirit world as well. Spiritualism teaches that the secret of all attainment lies in having confidence in one's own ability and that there cannot exist a reasonable desire that is unattainable.

A SERIES OF QUESTIONS AND ANSWERS
Designed to Confer Light upon Many
Interesting Spiritual Topics

A Catechism of Spiritual Philosophy

By W. J. Colville

CLAIRAUDIENCE (Continued from last issue)

Q. Have we not also inner bodies which can be impressed by vibrations which cannot be recorded by even the most sensitive of material instruments?

A. Such is undeniably the case; therefore we must acknowledge different phases of clairaudience as of clairvoyance.

Q. What attitude should we take toward what we hear clairaudiently?

A. A perfectly simple and natural one. We should attach no more importance to a message because it reaches in one way than though it reached us in another. We should take notice of what we hear but not follow blindly any advice that may be offered.

Q. Are we not obliged to pay some attention to what we hear clairaudiently?

A. Certainly we are not. We can either heed or not heed any communication regardless of its nature and method of delivery.

Q. Do we not sometimes hear clairaudiently much that is simply the commonplace of the astral plane, as we hear much in the same manner physically?

A. That is unquestionably the case, therefore

when we merely hear what seems of no value to use we can pass it by unnoticed.

Q. Do not sensitive persons sometimes suffer annoyance clairaudiently?

A. Probably they do; then the annoyance is unnecessary, for they are no more compelled to pay attention to what they hear in that manner than though they heard similar sounds physically.

MEDIUMSHIP EXPLAINED

What Is Mediumship?

By E. W. & M. H. Wallis

AURIC EMANATIONS REAL

It is now an established fact that not only are flowers surrounded by invisible perfume, and other objects by an atmosphere charged with unseen exhalations which may be beneficial or inimical to the health of human beings, but that men and women are constantly emitting, and surrounded by, an auric sphere which is not only charged with their physical magnetic conditions, but registers the quality of their thought-life and moral states. 'In this aura, as in a mirror, the sensitive sees reflected the history of the object, its significance in connection with the emotions and such other associations with the personalities of its possessors -- of the life and experience of which it formed a part -- as he may bring himself en rapport with. All this is not only perceived objectively, but is also "sensed" subject-

ively. The sensitive seems to merge his own personality in the aura of the object, and in his own person feels the pains and pleasures he describes.'

THE INTERVENING ETHER

It is manifest that if an operator, by the concentration of his mental energies, can project his thought upon another individual who is thereafter able to reproduce the picture or the words thus thought of, there must be some medium of communication between the two. Hurson Tuttle well says: 'Whatever the influence may be, it must pass across greater, or less distances to produce the effect observed. It cannot be transmitted across a void. It must have its own means of conduction.' If a sensitive can, as affirm and our own experience proves, bring himself, or be brought, *en rapport* with people, places, or things to the extent of merging himself for the time being into, and becoming identified with, them, there must be some subtle force or agency which makes such experiences possible. To quote Hudson Tuttle again: 'Admitting the facts of impressibility, the existence of a spirit-ether, universal, and all-permeating, if not demonstrated, is a theory toward which all related facts gather in cumulative evidence. Here we arrive at the philosophy of all psychological influence, whether received under the name of magnetism, hypnotism, mental influence, or spiritual impression. One law underlies and ramifies through all these diversified effects.'

To be continued

A SONG WAS SUNG

*A song was sung by God one day
And as each note fell
A soul was born and wandered forth
In the universe to dwell.
Upon the scale of Life each one
A note of God's sweet song.
Some form the melody, others there
To the harmony belong.
Each note is all important
Each has a special part
Take one away, the rest will fail;
Now Friend, look to your heart.
Be glad to play your simple note
For in God's scheme of things
Each note must sound, then this beautiful song
Thru the universe will ring.*

by Dian Clair

CALENDAR OF EVENTS

2nd & 4th Saturday Seminar
3rd Tuesday. Men's Club
3rd Wednesday. Ladies Guild
4th Friday. Lyceum Class

January 9 Seminar
January 19 Men's Club
January 20 Ladies Guild
January 22 Lyceum Class
January 23 Seminar

February 13. Seminar
February 16. Men's Club
February 17. Ladies Guild
February 22* Delegate Social
February 26. Lyceum Class
February 27. Seminar

March 13 Seminar
March 16 Men's Club
March 17 Ladies Guild
March 26 Lyceum Class
March 27 Seminar

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